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## Biblical Notes.

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**The Word "Prophet."** In the *Andover Review* for September an article, by Rev. G. B. Spalding, D. D., discusses the "Hebrew Prophet and the Christian Preacher." He calls attention to the prevalent idea that it is the ordinary view of the prophet that he was "only a predictor," "simply a foreteller," as the preposition *pro* in the word would seem to favor. But he maintains the better, the true view that the central idea of the word is that of one "to whom God reveals Himself and through whom He speaks. The revelation may or may not relate to the future. The prophet is a *forthteller*, not necessarily a *foreteller*. The prophet was the interpreter of the Divine Will. The early English scholars kept to this biblical use of the word. Prophecy was to them synonymous with preaching."

**Miracles in the Gospels.** The critical study which Mr. Wright has given to the gospels, as shown in his *Composition of the Four Gospels*, has determined him in the view that the Synoptical Gospels contain three cycles of teaching differing in content and date. The first and earliest appears in Mark in its fullest form. It is, from the point of view of historical criticism, the most trustworthy. But the extraordinary fact about the contents of this earliest and most historical tradition is that it is most full of the miraculous element. The later cycles contain the simpler teaching of trust in God and love to man, humility, prayer. The first cycle, which modern research has established in its historical character, is that which most demands a belief in the supernatural. This is exactly the opposite of that which would be expected if the gospel narratives were fictions or legends. The earlier would be the simpler, the later would be overlaid with miracles and wonders.

**New Testament Greek.** In his exceedingly readable little book on New Testament Greek Grammar, Mr. Simcox utters a note of warning against expecting too much from a study of the grammatical peculiarities of the New Testament. Its Greek he regards "an eminently translatable language." It has very little grammar compared with other Greek. "There is something that the diligent scholar can learn from study of the Gospel in the original; but he must beware of overrating its importance, which is but slight compared with what any diligent reader can learn from any decently faithful translation." What can be gained lies along the line of the beauty or significance of a passage which is heightened by a shade of language that vanishes in the translation, or an untranslatable idiom. Many will be inclined to think that Mr. Simcox overstates the case, especially those careful students of the Greek who think they enjoy "a greater freshness, perhaps a greater keenness of insight in the processes of the minds of the inspired writers." It would seem to them also that emphasis ought to be laid on the real advantages to be obtained from this study rather than upon the dangers of disappointment in expecting too much. Few approach the New Testament in the original with any such expectation.